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A 'nice bunch of racists' face each other

Bert Witvoet

ST. CATHARINES, Ont. — It took the participants at the "Breaking Down the Barriers" Conference a while to gel as a group. Eventually they did more than gel: they embraced.

The conference, which saw Christians of a number of racial groups interact, kicked off the biennial meeting of the Council of Christian Reformed Churches in Canada (CCRCC), which took place at Jubilee Fellowship CRC from Nov. 22 to 26.

"Breaking Down the Barriers," which lasted Friday evening and all day Saturday (Nov. 19,20), was sponsored by the Committee for Racial Reconciliation in Canada and featured two key-note speakers — Dr. Ronald Feenstra of Grand Rapids, Mich., and Dr. Hazel Campayne of Toronto.

Prejudice and power

Feenstra, who's in a biracial marriage, did not incorporate his personal experience into his speech. Instead he focused on terminology and definitions of racism, as well as on biblical principles and ways of overcoming racism.

He quoted from the Presbyterian (USA) Church's document on racism (1992), which recognizes individual and institutional forms of racism. According to this document, only the dominant group can be racist as it combines prejudice and power.

Feenstra was critical of this definition since it does not acknowledge reverse racism.

The discussion that followed his speech revealed a wide range of opinions, some of which were quite contradictory to each other.

Feenstra's remark that "we can't police attitudes but we can police actions" elicited the comment that attitudes are learned and can be addressed.

One member of the audience wondered if affirmative action means that minorities with lower qualifications are hired, a form of reverse racism. Feenstra replied that the real question is whether we are moving every muscle to qualify minorities better.

Privileges hoarded

Dr. Campayne, an Afro-Canadian who has lived in Canada for 13 years, was able to focus more on evidence of racism within Canada. According to her, racism is "a major barrier to a healthy pluralistic society."

Although as a Christian she hesitates to make sweeping statements, she did say that the source of racism in Canada is located in the privileges white people enjoy and don't want to share.

Christians must confess and practise that the world does not

See **PRAYER**–*p. 2...*

PHOTO: BERT WITVOET

A native woman from Winnipeg sang and beat the drum.

Council of CRCs says No to promoter, Yes to native ministries

Key concerns are funding, timing

Irene Bom

ST. CATHARINES, Ont. — The Council of Christian Reformed Churches in Canada (CCRCC) convened Nov. 22-26 in this city.

But if those dates were not marked on your calendar, you're not alone.

In fact, the council's low profile among CRCs in Canada was one of the items delegates met to discuss.

"It's clear to me that a lot of people still don't know what council does," said Reinder Klein, research and communications associate for the council.

But that ignorance is bound to remain after the council struck down a recommendation to appoint an outside contract person to promote the work of its committees for one year, with the option of renewal for a second year.

The negative vote fit the mood of fiscal caution and sense of being in limbo which marked this year's council.

A committee struck at this year's CRC synod is currently studying the structure of CRC ministries in Canada. A major focus of that report is the question of the status of the council, which at present speaks as the voice of the CRC in Canada and has (as of Synod 1993) the ecclesiastical status of a classis.

Several delegates expressed hesitation about adding new positions before that report is released next June.

Called for review

What Canadian CRCs will be hearing more about following this council meeting are the three CRC-funded native ministries in Canada.

Council delegates said "aye" to a full-time co-ordinator as well as to an extensive review of the native ministries.

The decision was a response to an overture from classis B.C. Southeast. That overture called for a review, in part because "there remains a lack of heart for this ministry and scepticism continues about our involvement in it."

It was the third time around for the idea of such a co-ordinator, which was brought up and struck down by council in 1989 and 1991. One delegate

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Thinkbit

"I don't mind working with Christians, but I sometimes have a hard time working with church people."

Leonard J. Hofman at the CCRCC meeting in St. Catharines, Ont.

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News

New position a go-between for ministries, supporters

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noted that the two-day racism conference that preceded this year's council meeting likely helped pass the motion.

But while delegates showed strong support for the idea this time around, they may have done so for different reasons. George Fernhout, chair of the CCRCC committee for ministry with Indians and Metis in Canada, noted that much of the co-ordinator's time will be spent explaining to supporters how ministry with natives is being done and why.

"The average person in the pew needs to be helped to understand that we're not aiming to turn natives into CRC people," he said, adding that he expects such education to allay current popular distrust of the ministry. But B.C. Northwest pastor delegate Bill Tuininga said that he was enthusiastic about the positive vote because such a co-ordinator would end up putting pressure on the native ministries reviewers.

"I liked the idea because it will lift the ministry up in front of people," he said.

"As a middle person between the ministry and its supporters, the co-ordinator is going to have to answer some tough questions about why the ministry is not leading toward established churches. It's more than a communication problem," Tuininga added.

Other delegates questioned the timing of the recommendation.

"We should do the review before we hire a coordinator," noted Philip Stel, pastor delegate from Alberta North.

Eastern Canada pastor delegate Dirk Velthuizen countered that if a co-ordinator had been hired four years ago, the $30,000 review might not have been necessary."

Council also voted to withdraw funding for Winnipeg's Anishinabe RESPECT job training program (Rewarding Employment Skills Program Engaging Communal Tradition). Council's decision followed a request by the current aboriginal board that the two current CRC board members resign in a move to rid the program of its founding Christian influences.

Upped staff time

With little discussion council also approved bumping up the staff time of Reinder Klein from 50 per cent to 65 per cent of full time. That vote overruled an overture from Fruitland, Ont., to hold the line on council staff costs.

Some of Klein's extra time will be spent urging deacons to start social justice committees in local congregations. These committees — or a single local co-ordinator — would study the research done on social issues by council's committee for contact with the government and would lead the congregation in petitions and letter writing campaigns.

Synod 1978 originally recommended the idea. Now council is picking up on that idea as one way to educate congregation members about council's activities. At present two Canadian CRCs — in Newmarket, Ont., and Chilliwack, B.C. — have such committees.

Klein says he will also focus on more "in person contact" with both government representatives and churches, possibly including asking for worship service time.

Council quotas remain level although the measuring stick will change: the expected donation will shift from $22.90 per family to $10.03 per member in 1994 and $11.00 in 1995.

PHOTO : BERT WITVOET

Peter Zwart, diaconal ministries co-ordinator for the Christian Reformed World Relief Committee compares notes with Ben Vandezande, head of Diaconal Ministries in Eastern Canada, while executive director of ministries Dr. Peter Borgdorff looks on.

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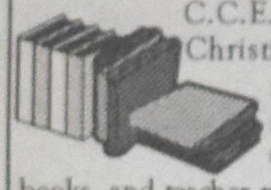

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Prayer circle evokes confessions

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belong to any group but to God, said Campayne. "We are mere stewards called to take care of each other and the earth. We are a human family with a common destiny."

The conference broke up into workshops during which participants were invited to indicate where the problems were located and suggest how corrective actions could be taken.

This exercise culminated in a prayer circle where some 40 participants confessed their ignorance and sins of racism, while a native woman called Evelyn beat a drum and softly sang a soothing prayer.

After the group concluded the prayer and hugged each other, a young native Christian from Edmonton, who himself had confessed to reverse racism, was heard to say, "I've never met such a nice bunch of racists before."

(See related story on page 5...)

Comment

PRESSREVIEW

Carl D. Tuyl

'Tis the season when The Great Story gets cluttered with gift catalogues, turkey recipes, jingle bells, white-bearded, big-bellied clowns, Charles Dickens, the "Nutcracker Suite" and humming tills. 'Tis also the season for finance ministers to get frowns deeply etched onto their foreheads from looking at the torrent of deficit numbers. There will soon be a workout of collective frowning when the feds get together with their provincial counterparts. Our more than $40 billion deficit would bring a frown even to the Mona Lisa.

★ ★ ★

'Tis the season when the year is about to die in a surge of blues and booze; and generally the season of bland products, too many shopping malls and too much cable TV. The Scrooge of the year might be the Union of Postal Communications Employees, which brightens the season with hints of a strike.

★ ★ ★

There was no free prime-rib lunch for the all-day, closed-door caucus meeting of the Reform Party. Instead, the Reformers were dispatched to the parliamentary cafeteria for hamburgers and french fries.

More symbolic penury emanated from the prime minister's office with the dictate to keep ministerial staff to a minimum. It used to be that Toronto was blamed for overheating the Canadian economy. Now the scapegoat seekers might have to move West to vibrant Vancouver where the annual rate of inflation is 3.6 per cent.

★ ★ ★

Jokes about the two-member Tory caucus are multiplying quicker than yeast in warm milk. Not all are suited for family programming, but here is a sanitized one: the PC Party is like a music publishing company run by deaf people. It's no joke, however, that Jean Charest is the second most popular political figure in Quebec. A recent poll showed that Lucien Bouchard was the pick for the prize, but Charest came in second. There's still some life though in the old PCers — 1,200 of them showed up at a $500-a-plate dinner. That's $600,000 for rubber chicken, according to my pocket calculator. They may no longer have clout, but they do have money.

★ ★ ★

There's a lively little trade war going on between Ontario and Quebec. Ontario construction workers have gotten the heave-ho in Quebec, and Ontario has retaliated in equal measure. Quebec has been frozen out of $600 million in Ontario government contracts. This interprovincial trade hassle is an anachronism that we're saddled with. It's out of place and out of time, like a pushcart peddler of old in a modern shopping plaza.

★ ★ ★

Before we take a look at our world let's first glance at that bulletin board at the Phoenix General Hospital, where they scan church announcements such as: "Wednesday, the Ladies Liturgy Society will meet. Mrs. Johnson will sing 'Put Me in My Little Bed,' accompanied by the pastor."

★ ★ ★

Bagels are the now totally "in" breakfast food, but someone called them "unsweetened doughnuts with rigor mortis."

★ ★ ★

It will take a while for the Israeli/Palestinian peace initiative to sink in. There has been lots of violence in the Gaza territory recently. That old hostility will remain for a while, a cumbersome and bloody piece of traditional baggage.

★ ★ ★

Signs of hope come from unexpected directions. Such a sign was visible in Binjaneh Haoemma, Jerusalem's Congress Centre, where Japanese, Dutch, American, Jewish, and Arab merchants from the Gaza talked business.

The Norwegian diplomat Johan Jorgen Holst, who travelled extensively to negotiate the Israeli-PLO peace agreement, is prohibited by his government from using the 200,000 frequent flyer points he chalked up in his diplomatic mission.

Rumors in Russia are flying like sparks in a burning fireworks factory. Gossip there has it that Lenin's body will be recycled. An American firm might want it for a travelling exhibition.

★ ★ ★

The Rev. Derek Sawyer, vicar of the St. Aldate Church in Gloucester, England, is getting a lot of international attention lately for stirring the British ecclesiastical soup. He was even interviewed on the CBC's "As It Happens." His fame came about when he suggested that the only way one could belong to a church is by paying a subscription fee. I happen to think Rev. Sawyer is right, but in most congregations, according to my experience, about 30 per cent of the members would disagree with him and pay zilch.

★ ★ ★

One semi-ecclesiastical venture which has not suffered is the souvenir business at the shrine of Medugorje in Yugoslavia, where the faithful keep coming. Of the six visionaries who as teenagers saw the apparition of Mary, only one, however, remains to promote the shrine. The others, after 10 years of describing visions of purgatory to a million visitors a year, have quit. One of the males among them married Miss Massachusetts.

★ ★ ★

Beijing is getting the glitz treatment: subway, glass towers and eight-lane highways. Said a certain Mr. Ma Xunchu: "You drive around in circles and see nothing but highrise buildings." Welcome to the blessings of capitalism, Mr. Xunchu.

★ ★ ★

I hope my readers won the race with frost and got the bulbs in the ground in due time. Now, on with the hat and the winter warmers.

Here is a hint from the *British Daily Telegraph*: to keep the hands warm put a potato wrapped in foil in each pocket. And here I always thought they had hot potato in their mouths.

This I overheard in the subway: "Money won't buy happiness but it'll get you something so close to it that you won't know the difference."

Carl Tuyl is chaplaincy co-ordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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Editorial

Even the church betrayed them

Too bad that only some 50 people attended the racial reconciliation conference held in St. Catharines three weeks ago. Seeing representatives of racial minorities there and listening to their stories brought home more vividly to me than anything I have experienced before that our society is shot through with racist attitudes and racist practices.

The amazing thing for me was that although all these people were hurt by the very people who brought the gospel to them, they still cling to the Christian faith as their only hope and salvation.

Bing Goei, the director of SCORR (the Christian Reformed Synodical Committee on Race Relations), told me about his father, a Chinese who had come from Indonesia via the Netherlands to Grand Rapids, Mich. Mr. Goei, Sr., was a fully qualified teacher. After going to Calvin College to upgrade his qualifications, he was hired by a Christian elementary school at a very low salary level.

A few years later a man who had just come from Hungary and whose English was far less adequate than Mr. Goei's was hired by the same school and paid a much higher salary. Bing's father complained but got nowhere. He was told that he should be glad that he had a job. Finally, some fellow church members brought the matter to the attention of government authorities in Washington, and Mr. Goei's credentials were upgraded to where they should have been all along.

"This was a very painful experience for my father," Bing told me, "to have the same community that had sponsored and helped us treat him like an inferior person."

"Racism is a major barrier to a healthy pluralistic society," Dr. Hazel Campayne told us at the conference. She experiences Canada as a vertical mosaic, with the white pieces at the top.

The experience of the young man objecting fiercely to the use of a certain rhythm, as described in my story on p. 5, vividly burned into my conscience the pain of cultural genocide. What have we done to our native peoples? What have we done to the peoples who were brought to America as slaves? What are we doing now to help them regain some of their pride and dignity?

I'm convinced that we who are white North Americans cannot escape the charge of harboring racist attitudes as long as we cling to our privileged position and focus on examples of reverse racism (affirmative action) rather than on trying to do our utmost to lift up those who have been downtrodden.

God will judge us for our self-righteous "Who me?" defence. **BW**

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Proper terminology helps the cause

While at the "Breaking down the Barriers Conference," I was puzzled by the fact that some of my best friends freely confessed to being racists. That did not sit right with me. I knew these people and I never thought of them as racists.

So I asked a question, explaining to the audience that as an editor it's very important for me to get terminology right.

I know that I have racist attitudes sometimes and that I am not always sensitive to the injustice and pain of racism around me. But does that mean that I'm a racist?

Using that terminology, I must say that I'm a male chauvinist, since I have harbored notions of male superiority. I have also been insensitive to the pain inflicted on homosexuals. That makes me a "homophobic" (not really a noun). I have in the past spanked my children unjustly, so I'm a child beater. I have emotionally hurt my wife with my attitude of "I'm right and you're wrong." That means I'm an abuser. I have committed the sin of thinking that adults are more important than children and young people, so that makes me a generationist. Summing it all up: I'm a racist, a male chauvinist, a homophobic, a child beater, an abuser and a generationist. Maybe I can improve that picture a little by saying that I raise canaries? Even Hitler loved dogs, right?

"Please tell me, what is my identity?" I asked the audience.

An Afro-American brother stood up and answered my question this way: "A racist is a person who is consciously dedicated to the cause of racism. By that definition I do not consider you a racist."

Thank you, Tony. I've always believed that my identity is more than even the sum of my sins. If I'm a racist, then what distinguishes me from Hitler?

I believe that we must take the sin of racism very seriously. We need to educate ourselves how personally and institutionally we participate in this insidious evil. But let's help that cause by preventing overkill.

A lot of people who are not aware of their own racist attitudes will just turn away from you if you tell them, "You're a racist." They may turn away anyway if you remind them that we are all guilty of sins of racism. But at least, they have no excuse of accusing you of tarring everybody with one large brush.

If you want to sum me up because of my faults, call me a sinner. I can accept that. But even there, I will remind you that I'm more: I'm a forgiven sinner.

And, wonder of wonders, because of the powerful work of the Lord Jesus Christ, you may even call me a saint. I promise you I won't blush, because my identity is also what I strive to be and have become through the cleansing power of Jesus' blood.

Being called a saint is blood language; nothing to boast about, but something to be extremely thankful for. And it is the task of saints to humbly confess to whatever remains in them of sinful thoughts, words and deeds, also those that hurt people of other races.

BW

How a drumbeat caused offence

Bert Witvoet, with notes from Peter Slofstra

ST. CATHARINES, Ont. — You had to be there to experience the power of prayer to the beat of a native drum. You had to be there to feel the anger of a young native man from Edmonton called Darrell Brertton and to watch the Holy Spirit break down the wall of hostility, piece by piece.

Some 40 people sat down in a prayer circle to confess the sin of racism. Each participant stated his or her name and made a personal statement or offered a prayer.

Most of the conferees were white representatives of the Christian Reformed churches in Canada, but the group was peppered with natives, and people of African and Chinese origins.

The Dakota rhythm

Before the prayers started, Rev. Peter Slofstra of Jubilee Fellowship Christian Reformed Church said he was going to sing a native song found in *Reformed Worship* (Issue 25) and called "Many and Great, O God." He was going to be accompanied by two native drummers. Actually, he had been taught the song by two Chippewa women from Rama, a small village near Orillia, Ont.

The drummers got the beat going and Peter asked the group to join in by slapping their thighs. It was the Dakota rhythm we were beating — a half note followed by two quarter beats. Suddenly Darrell Brertton spoke up in anger: "I don't like the sound of the drums. This isn't right."

He was agitated, no doubt about it. "It sounds like Hollywood," he said scornfully.

"I don't understand," Peter replied. "It's not my song. I learned it in Rama from two native women. This is the beat they used." Darrell sat straight , his body rigid from stress.

Peter asked Darrell to trust him and to let him sing the song. Darrell nodded, grimfaced.

PHOTO: BERT WITVOET

Darrell Brertton is studying for his master's degree in political science at the University of Alberta.

Tired of anger

After the song was finished, the room fell silent. At long last Darrell spoke up. "My name is Darrell," he said. "There's been so much anger and hate. My people. My parents. My grandparents. I'm so tired of being angry. That's all in the past. I don't want to be angry anymore." His voice broke as he spoke of his relationship with the Lord and his new friendship with John Stellingwerff, the director of the Edmonton Native Healing Centre.

The seconds ticked by. Then Rick, a white man from Beamsville, Ont., quietly said, "My name is Rick. I confess that I'm a racist. I didn't think there was racism in me, but this conference has made me realize that I have racist thoughts and feelings. And I'm really sorry."

And so the confessions and prayers began. Darrell in the meantime had quietly walked over to Evelyn, one of the two natives who had accompanied Peter. He must have asked her to start singing and playing the drum, because she did just that when he resumed his seat. Did Darrell need to be soothed by a native song and rhythm he could more easily identify with?

Robbers of rhythms

And so the prayers and statements were spoken against the quiet background of Evelyn's sweet voice and elemental drum beat.

When Peter Slofstra's turn came to speak, he confessed that he had been insensitive to the fact that a certain beat could cause so much hurt. He spoke of his European ancestors who had robbed the natives even of some of their rhythms, so that these now bring to mind Hollywood and the Atlanta Braves. "It is my hope and prayer that the singing of the hymn to the drumbeat that offended you will be an act of redemption," he concluded.

Evelyn, whose native name is Sweetgrass Woman, was the last to speak. "My name is Evelyn and my arm is tired," she said. Everyone burst out laughing. And then she added with a smile, "Your sins are so heavy."

A time of reconciliation

The prayer circle was concluded with a drum song by Darrell, who uttered a piercing high-pitched prayer with a downward trailing of sound characteristic of much native singing.

Suddenly it was over and we all went around the circle embracing each other. It was a joyful ending to what had begun as a tense confrontation.

But the Holy Spirit was not finished with his healing work. When the group had gone upstairs for supper, Darrell Brertton quietly approached Peter Slofstra, asking Peter to teach him the song "Many and Great, O God." Peter agreed and the two sat down together.

But before Peter began to sing, Darrell looked at him and said, "What you did, and what you said, was very good."

CC brings good news to cash-strapped organization

You can't imagine how delighted we were to read, in your report on a recent stewardship conference, that our respective organizations have not experienced a drop in giving (Nov. 26). Sensing that an authoritative report in *CC* is as good as money in the bank, we immediately submitted your article to our local bank managers, to prove beyond doubt that our current cashflow shortages are just an illusion.

Unfortunately, our bank managers are annoyingly preoccupied with numbers; they lack the imagination to let the black print of *CC* tint the red on our monthly financial statements.

We've heard that you are a very influential guy. Could you maybe make a couple of strategic calls to the directors of the CIBC? Depending on the success of our year-end appeals, we could probably even reimburse you for the long-distance charges.

In the meantime, here's to a new year free of deficits for all of us!

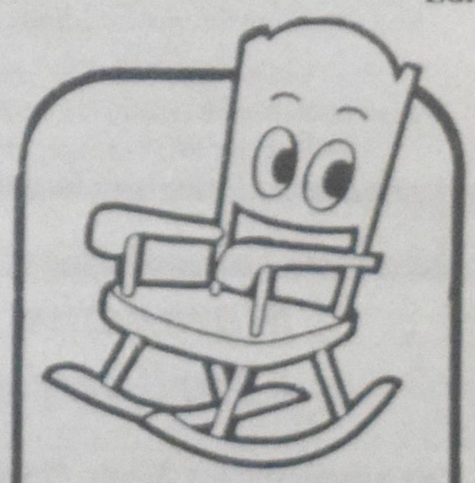
Harry Fernhout for the Institute for Christian Studies
Harry Kits for Citizens for Public Justice, Toronto

P.S. Your article was factually correct; giving to Christian organizations has been remarkably steady despite the toll of the recession. We thank God for this. But we're not on easy street! Struggling with shortages continues to be a major preoccupation for us and for colleagues in other organizations.

Reply:

We'll be glad to offer the same service to other organizations experiencing cash flow problems.

Editor.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Family/Finances

Curing an irritating habit

Eleven-year-old Alison had a problem. Or rather, I had a problem — she didn't see it as a problem at all. She was perfectly content to drop her unrinsed toothbrush on the bathroom counter after each use.

Two or three times a day I would mindlessly pick up her toothbrush, rinse it and hang it in the holder with the rest of the toothbrushes. Then I would wipe the counter.

I suppose I was grateful she was brushing her teeth. Then it occurred to me that this was a routine that I really should not be doing, for in doing it I was inadvertently training up a slob.

I resorted to nagging. Every time I saw the brush on the counter, I would immediately confront Alison: "Put your toothbrush in the holder." If she happened to be out, I would write myself a reminder to tell her. She took the nagging in stride. She always obeyed me immediately, but the next time she brushed her teeth she would again leave her toothpaste-covered brush wherever it landed.

A creative approach

It didn't seem to make any difference to her that she could save herself time, and me aggravation, if she simply set her toothbrush in the holder after using it. I like to think she wanted to put it away in the first place but had more important things on her mind while absent-mindedly brushing her teeth.

Two weeks of futile nagging drove me to a more creative approach.

"Alison, if I find your messy toothbrush on the counter one more time I am going to soap it." She raised an eyebrow and smiled nervously.

I didn't have to wait long to attempt my new tactic. She happened to be in the vicinity when I discovered the offending brush. "I'm going to soap it," I warned. She was quick to stop me.

Alison was in school the next time I found her toothbrush lying in a puddle of water conveniently beside the soap dish. I'll admit I took adverse pleasure in rubbing that toothbrush across the bar of soap before hanging it neatly in the holder.

It was two whole days before I found the brush on the counter again. I rubbed it across the bar of soap again, and again the next day and yet again.

Touché

Alison never said a word. I was just beginning to think she had developed a taste for soap — when I brushed my teeth, and *ppweth*. I had a mouth full of suds before I realized *my* toothbrush had been soaped. This was a very unpleasant experience. How could anyone do something so mean as to soap a toothbrush? I was almost sorry I had resorted to such a cruel tactic. On the other hand, now at least I could be sure the soap was doing its job. A person surely would change more than a simple habit to avoid those bitter soapy suds.

I confidently approached Alison. "So how does your toothbrush taste lately?"

She smiled, "Not so good, but it's very clean."

I never had to soap her toothbrush again.

Moral: there's nothing like a little soap to clean up a situation.

Marian den Boer is an associate with Write Impression, communications and public relations. She lives with her husband and five children in Hamilton, Ont.

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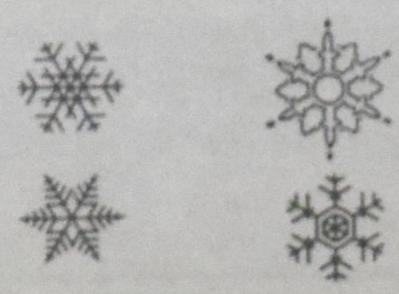

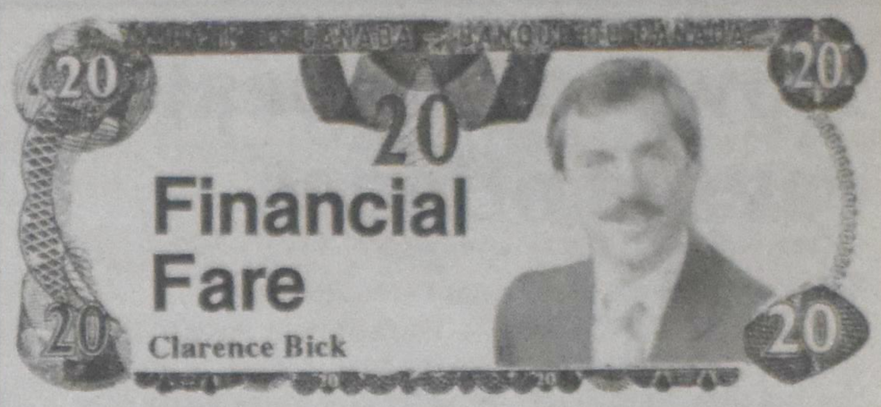

An optimist's view on globalization

It seems to be a human trait that no matter how good things are, many of us take perverse delight in finding things to complain and worry about.

I recently talked to a person who had bought a new car. Instead of telling me about its great handling and power, and the safety of ABS breaking and air bags, he pointed out that the vanity mirror mounted in the sun visor has lights that aren't bright enough.

Many investors and economic observers do the same. It is easier to focus on the problems than to stand back and observe that more things are working well than going wrong.

Many people accept as fact that North America is slipping behind the productivity of emerging economies. They also contend that we cannot compete with their low wages. The seemingly inescapable conclusion is that jobs will pour out of Canada to low-wage nations. This has been the biggest fear expressed about NAFTA.

In my view, wages are not important; productivity is. For example, if you had to get the eavestrough fixed on your house, you might have the choice of hiring an adult for $18 an hour or my six-year-old son for $3 an hour. Right away you can see that wages are not important, but productivity is. While Mexico has wages that average about one-sixth of Canada's, it is no coincidence that their productivity is also one-sixth of Canada's.

Many countries have experienced increased growth rates in the last two decades, but growth rates and productive dominance are not synonymous.

For instance, illiteracy is very high in Mexico compared to Canada. While we are working to get more students to finish high school and complete post-secondary education, Mexico is still working on getting the majority of their workers to grade school reading levels. They are a long ways from catching up or surpassing us.

Many fear the might of the Japanese economy. The dominance of Japanese manufacturing is often in the high profile sectors such as consumer electronics (television, VCRs etc.). However, Japan cannot compete in many other areas, including computer-aided design, telecommunications and fibre optics, genetic engineering, agriculture, and pharmaceuticals.

Numerous studies have irrevocably concluded that American workers are still the most efficient in the world. Honda, Toyota, and the other firms are not building plants in Canada and the U.S. just because they are nice guys — the North American auto industry is the most efficient in the world. Over the last 10 years, the North American economies have been the envy of the developed world in terms of the number of jobs created. Very simply, jobs go where productivity and profits are highest. The economies with the highest productivity and profits are also the highest wage economies.

This is not to suggest that everything about our economy is rosy. But a look at all facts, instead of focusing only on the negative ones, creates a much more balanced picture. I for one believe the odds are very strong that the economy, domestic and global, while having some temporary setbacks and experiencing problems, will continue to advance.

Clarence Bick is a financial planner in Ancaster, Ont.

Cinema summaries

Marian Van Til

The Remains of the Day

Rated PG
Stars Anthony Hopkins, Emma Thompson, James Fox, Christopher Reeve
Screenplay by Ruth Prawer Jhabvala from the novel by Kazuo Ishiguro
Produced by Ismail Merchant
Directed by James Ivory

Rarely there appears a film which is so exquisitely made, so superbly acted, so carefully balanced and poignantly written that it seems nearly flawless: there's virtually nothing to change; nothing to be added or taken away. Such film art is quietly yet immensely satisfying — as an exceptional piece of music, a book, a painting, or even a fine wine or rare culinary creation are satisfying. *The Remains of the Day* is such a work.

That makes it hard to review. How does one criticize a film so nearly perfect? Perhaps one begins by saying that despite its "perfection," *The Remains of the Day* will not appeal to everyone. But that will be due to viewers' tastes and personalities, not to this film's deficiencies; after all, not everyone appreciates Mozart, or can, or wants to be able to tell one wine from another.

The Remains of the Day is the best work so far in a line of exceptional films by the writing/producing/directing team of Ruth Prawer Jhabvala, Ismail Merchant and James Ivory (their last collaboration resulted in the acclaimed *Howard's End*).

An acting *tour de force*

Great acting is the key here, but it shouldn't be forgotten that such acting is nurtured by insightful directing.

Anthony Hopkins (who, with Emma Thompson, was also in *Howard's End*) presents a complex performance as James Stevens, an emotionally stunted British butler. Stevens' all-encompassing sense of duty causes him to sublimate his own beliefs and desires to those of his master, Lord Darlington. While personally recoiling from Darlington's sympathy for the Nazis (which is misguided and gullible rather than viciously ideological), Stevens believes it is not his place to question his master's views or orders, even if morally compromising.

Stevens' sense of duty extends so far that he allows himself no life outside his master's scope. When he and Miss Kenton, the new housekeeper (played by Emma Thompson) begin to fall in love, he refuses to acknowledge his feelings until it's years too late.

The irony is that Lord Darlington is neither demanding nor harsh. He would not have knowingly stood in the way of the happiness of his most trusted steward; he is simply oblivious to his servants' lives, as to many other things.

James Fox as Lord Darlington is an integral part of this film's superb cast. He plays this British aristocrat as having a kind of naive decency which eventually paralyzes him. Played by a less skilled actor, Lord Darlington could have degenerated in a repugnant, upper-class wimp. But Fox makes us sympathize with this essentially lonely man who believes he's doing the right thing. And that makes it far easier for us to understand Stevens' intense loyalty to his master.

Unspoken yearnings

Stevens, too, could have been a character whom we might easily dismiss as an almost freakishly repressed eccentric; someone at whom to laugh and shake our heads. But Hopkins subtly shows us a real, if not well-rounded, human being. We sense the man's vulnerabilities, the private yearnings he doesn't dare admit even to himself. And we understand how an attractively forceful, puckish woman like Sarah Kenton could begin to love the dour Stevens. (And we applaud the fact that their mutual attraction is not based primarily on physical appearance.)

Emma Thompson imbues Miss Kenton with the right mix of vulnerability and strength, of perplexity and frustration at Stevens' uncomprehending nature. Thompson and Hopkins play off each other perfectly.

There is one understated, powerful scene (not unlike the glove scene in *Age of Innocence*) when emotions catch in the throat while Sarah and Stevens' hands briefly touch as she tries to pry a book from his fingers — their only physical contact.

After Sarah wraps her hand over Stevens' fingers, Hopkins has Stevens react by fleetingly rubbing the touched hand in his own other hand. It is a brief acting gem that speaks volumes on behalf of the character.

No melancholia

Before I saw *The Remains of the Day* I knew it was a story of unrequited love; I was braced for a gloomy tale which would depress me. The gloom never materialized. It's true I would have preferred a different plot outcome. But I was surprised that the overall effect of this film is not melancholy. I've concluded that's because these characters, despite their small world, don't "live (or die) for love," as so many pulp novels, TV movies-of-the-week and Hollywood films would have us believe we should if we want a "real" life.

Both Stevens and Sarah, in different ways, have spent wasted years. Those can't be retrieved, but nor must the future remain without hope. And Stevens learns at last that he *can* take control of his life.

Hopkins to play Kellogg the cereal king

Marian Van Til

NEW PALTZ, N.Y. — Prolific Welsh-born actor Sir Anthony Hopkins has taken on yet another "famous man" role: he will soon play American cereal magnate John Harvey Kellogg in *The Road to Wellville*. Filming will begin shortly at the historic Mohonk Mountain House in New Paltz, New York (110 km north of New York City). The 110-year-old inn is being transformed into Kellogg's health spa, which was in reality located in Battle Creek, Michigan.

Hopkins recently completed film roles of two other famous people: Beethoven, in a soon-to-be-released film called *The Immortal Beloved*, and C.S. Lewis, in *Shadowlands*, also due for release in the coming months.

Hopkins has emerged as *the* British actor of his generation. He can currently be seen in what many critics say is the best so far of his many exceptional performances — as repressed butler James Stevens in *The Remains of the Day*.

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Church, Marian Van Til, page editor

Haitians in Dominican Republic develop own CRC

HAITI (CRWM) — Even as the leadership of the nation of Haiti is in question, Haitian church leaders in neighboring Dominican Republic have decided to begin a Christian Reformed Church in their homeland.

The national synod of the Christian Reformed Church in the Dominican Republic (CRCDR), in a near unanimous decision, approved its own initiative to develop the denomination across the border from where they now live. The CRCDR is made up primarily of Haitians who live in the Dominican Republic as migrant workers in the sugarcane fields. Christian Reformed World Missions established a ministry among them in the early 1980s. More than 10,000 Haitians are affiliated with the CRCDR today.

The vision for a Haitian CRC within Haiti began in the summer of 1991 when the Dominican government deported thousands of Haitians. The CRCDR's membership dwindled to 6,000 because of the forced repatriations. However, with the September 1991 *coup d'etat* of Jean-Bertrand Aristide, Haiti's first democratically elected president, many Haitians fled their country to take their chances back in the Dominican Republic.

"Not only did most of the lost members find their way back into their former CRCDR churches, nearly 1,000 more joined the CRCDR as a result of efforts taken to help these refugees," says Dan Vanden Hoek, World Missions' field director in Haiti. "Though all of us began to wonder — could the whole CRCDR disappear again if the 'illegals' were forced back to Haiti?"

PHOTO: CRWN

Haitian Christians worship at a Christian Reformed church in the Dominican Republic.

It was the Haitians who wanted and first suggested a CRC in Haiti, a "home" church for them in case they did have to return. But World Missions resisted the idea.

"World Missions has established training programs in Haiti that are meeting the needs of evangelical communities regardless of denominational background," explains Vanden Hoek, who is responsible for the creation of Christian literature in the Creole language in addition to his field director duties. Other missionary roles in Haiti include teaching, training Haitians to be teachers in Christian schools, and training Haitians to be church leaders. "For World Missions to change strategy and relate directly to this new denomination could jeopardize our ability to reach out to the community as a whole."

It is a sign of maturity for the 93 organized congregations of the CRCDR to begin an initiative to reach out and plant a new church. In the future, indigenous Christian Reformed denominations in both the Dominican Republic and Haiti will likely facilitate increased growth of the evangelical community at large in both countries.

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Two declarations on racism

Presbyterian (USA) Church's document on racism (1992) says the following:

"**Prejudice** is an opinion or judgment, usually unfavorable, formed beforehand with no basis except personal feelings.

"**Individual Racism** is prejudice plus power. It requires two factors: (1) an individual's thoughts, feelings, language, and behavior which are based on the assumption of the dominant racial group that another racial or ethnic group is inferior to one's own, and (2) the power the individual (as a member of the dominant group) has to discriminate against or in some other way harm people of a racial or ethnic group not in power.

"**Institutional Racism** is the power of the dominant racial or ethnic group exercised through the policies or practices of institutions, including governments, schools, businesses, and churches to discriminate against or in some other way harm the racial or ethnic groups not in power. It, too, is based on the assumption that the racial group in power is superior to the others. Racism can be so integrated into policies and practices that individual acts of racism do not have to be intentional."

The World Council of Churches issued a declaration on racism in 1968. It says: "By racism we mean ethnocentric pride in one's own racial group and preference for the distinctive characteristics of that group; belief that these characteristics are fundamentally biological in nature and are thus transmitted to succeeding generations; strong negative feelings towards other groups who do not share these characteristics coupled with the thrust to discriminate and exclude the outgroup from full participation in the life of the community."

Mededeling aan Nederlanders in het buitenland
Tweede Kamer Verkiezingen — 3 mei 1994
Europese Verkiezingen — 9 juni 1994

Op 3 mei en 9 juni 1994 worden verkiezingen voor respectievelijk de Tweede Kamer en het Europees Parlement gehouden. Iedere stemgerechtigde Nederlander kan aan deze verkiezingen deelnemen ook als zij/hij in het buitenland woont. Hoe kunt u stemmen? Laat U tijdig als kiezer registreren. Tot en met 2 maart 1994 kunt U zich laten opnemen voor de Tweede Kamer verkiezingen. Van 27 december 1993 tot en met 7 april 1994 voor de Europese verkiezingen. Registratieformulieren kunt U aanvragen bij: **Consulaat Generaal der Nederlanden, 1 Dundas Street West, Suite 2106, Toronto, ON M5G 1Z3. Telefoon: (416) 598-2520.**

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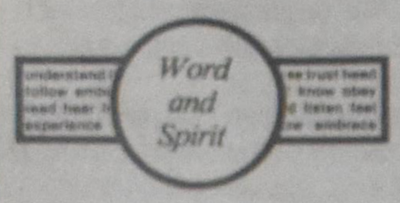

Andrew Kuyvenhoven

Immanuel: 'God With Us'

Seven hundred years before Christ the name "Immanuel" was given to an otherwise unknown boy of an unknown woman.

Two kings with their armies were coming down on Jerusalem and king Ahaz was shuddering. Isaiah told the king to trust in God; but he would not. Then the prophet told Ahaz to ask for a sign; but he would not do that either.

The unasked-for sign was given as recorded in Isaiah 7:14: "The virgin will be with child and will give birth to a son and will call him Immanuel." That's the reading of the *New International Version* (NIV). However, the *New Revised Standard Version* (NRSV) has "the young woman" instead of "the virgin" and she "is with child" and not "will be with child." The NIV is very anxious to tell us that the maiden is a virgin and not yet pregnant.

These translations still reflect the battle between fundamentalists and modernists.

I spent a day restudying the issue (I'm retired and have time to do that). But I cannot review the matter here. I do wish to say what a shame it is that our scholars cannot agree on a Bible translation. Yet there is no such thing as a "liberal" translation or "conservative" translation; only a right or a wrong translation. And scholars should work until they get it right.

Her faith was the key

The sign in the day of Ahaz is first of all a sign for the days of Ahaz. The point is not the virginity of the woman. The emphasis is on her faith expressed in the name "Immanuel." And the accent is on the prediction of the prophet that "before the boy knows enough to reject the wrong and choose the right" the Lord will destroy the enemies of whom Ahaz was afraid, and Ahaz's own country will be devastated as well.

But the sign in Isaiah 7:14 is also more than a sign for the days of Ahaz. Together with the other announcements of a Liberator's birth ("to us a child is born, to us a son is given," 9:6) it's an arrow pointing towards the birth of the Messiah. After seven centuries he is born and Matthew quotes Isaiah 7:14 (in 1:23). Matthew emphasizes the virginity of Mary. He uses the Greek word that has no ambiguity. We are called to believe not only that Jesus is born of a virgin — that too, certainly! — but we must confess that God is with us. Immanuel.

Who can be against us?

We don't always believe that God is for us and not against us. Self-knowledge makes us fearful that God disapproves of us; and there is not enough evidence around to convince us that God is the friendly Force who has invaded our world. But, like Ahaz, we are called to trust in what God has said. And more than Ahaz, in our days he has crossed the barriers. His eternal Son came as a Child of the virgin. Immanuel.

We don't have to close our eyes to the terrible forces of evil and pain still present in our environment. But by faith we say: "If God is for us" (that is, Immanuel) "who can be against us?" (Rom. 8:31). We have not only seen the sign but the reality. This is the truth of Immanuel: "He who did not spare his own son but gave him up for us all...." — he is not going to give up on his work! Never. It can no longer go wrong.

Andrew Kuyvenhoven is a retired Christian Reformed pastor. He lives in Grand Rapids, Mich.

Burundi leaders are murdered in violent coup that sends thousands fleeing for their lives

NAIROBI, Kenya (EP) — Following a military coup that killed Burundi president Melchior Ndadaye, Gilles Bimazubute, executive secretary of the Burundi Bible Society was taken from his home and shot dead in late October.

Bimazubute, 56, was recently appointed deputy speaker of the House in the three-month-old democratic government. Ndadaye had been elected president in Burundi's first multiparty election.

A military group led by former president Jean-Baptiste Bagaza and two members of his government assassinated President Melchior Ndadaye, dashing hopes for peace and democracy raised by democratic elections this year. For more than a decade, Burundi has been the scene of clashes between the majority Hutu community (to which Ndadaye belonged) and the Tutsi minority, which has long controlled the country.

Traditional hostility between ethnic groups has grown into a "frenzy of killing" in the rural areas, according to foreign aid workers, many of whom have been evacuated to the capital, Bujumbura. Reports indicate that more than 350,000 refugees, mostly women, children, and elderly, have fled for their lives across the border of the east central African nation into neighboring Rwanda, Zaire and Tanzania.

Reports from Rwanda indicate that many of the refugees are suffering from cholera, meningitis, malaria and other ailments. The refugees, who fled with virtually nothing, are in urgent need of medicine and shelter.

Church World Service consultants, working with the Protestant Council of Rwanda (PCR), are attempting to address the needs of refugees. Rwandans returning home following a peace settlement that ended three decades of ethnic strife have massive needs, and the added burden of more than 250,000 Burundi refugees makes the task even more massive.

On Oct. 21, the acting general secretary of the World Council of Churches, Wesley Ariarajah, asked United Nations secretary general Boutros Boutros-Ghali to urge the UN Security Council to "call upon the authors of the coup to return the government established by the people of Burundi to its rightful powers."

According to the Ecumenical Press Service, Burundi's church leaders have been forthright in condemning the coup. On behalf of the Catholic Bishops Conference, Tutsi bishops told a so-called "Committee of Public Safety" that the majority of citizens opposed it. In a joint statement issued Oct. 26, the country's Catholic, Anglican and Methodist bishops described the coup as a "serious threat to the people's sovereign will" and urged an immediate end to "massacres and civil war."

Russian Orthodox Church strips parliamentarian of priestly rank

Priests shouldn't be politicians, church says

MOSCOW, Russia (EP) — The Holy Synod of the Russian Orthodox Church stripped Father Gleb Yakunin of his priestly rank Nov. 2 after he refused to remove his name from a list of candidates running for election to the Russian Parliament Dec. 12. Yakunin, a member of the former Russian Parliament, led this summer's fight in Parliament against a proposed law restricting religious freedoms in Russia.

The synod issued a decree Oct. 8 stating that priests and other church officials could not "remain faithful to their pastoral calling" while being actively involved in politics.

Yakunin and Abbot Innokenti Pavlov, another clergy-candidate, were called before the synod and asked to stop their campaigns. An official statement from the Department of External Affairs of the Moscow patriarchate said, "Desirous of saving its children from mortal spiritual peril, the Holy Synod tried to prevail upon them not to take this fateful step and so turn against the church, sowing discord in the life of the church and society."

Pavlov agreed to suspend his candidacy, but Yakunin refused, saying that as a citizen of Russia he had the "constitutional right to be elected a member of any legislative body."

In an exclusive interview with News Network International (NNI), Yakunin said he does not regard the synod's action as legitimate and will appeal the order at the next All-Russian Council of the Russian Orthodox Church.

"This was an action that was not one of principle but which was directly aimed at me personally," Yakunin told NNI. "They wanted to compromise me in the eyes of the voters because they are very much afraid I will be elected to Parliament."

Yakunin said he believed the church action was a response to the work he did in the exposing Communist infiltration of the Russian Orthodox Church leadership and his success in opposing the proposed law restricting the work of foreign missionaries and non-Orthodox churches.

"I see this as vengeance on the part of the patriarchate," said Yakunin. He added, however, that the divestment will have no affect on his "determination to become a deputy in the first democratically elected Russian Parliament."

AN AD IN THE DIRECTORY WORKS! LOOK ON PAGE 15!

Challenging our *racial* assumptions

An interview with Hazel Campayne

Gerald Vandezande — Hazel Campayne — Jean Laudat

Marian Van Til

Just before the start of the "Breaking Down the Barriers" conference on racism (see front page), Marian Van Til conducted an interview with Dr. Hazel Campayne, a native of Guyana, an educator, and a black Roman Catholic Christian from Toronto who is currently working on a provincially sponsored anti-racism project. Also sitting in on the interview/discussion were Jean Laudat, a native of Trinidad and a black Christian Reformed woman from Toronto; and Gerald Vandezande, a (white) immigrant from the Netherlands, also Christian Reformed, and head of Citizens for Public Justice (CPJ).

CC: *What do you do?*

Campayne: I'm doing a six-month research project for the Ontario Anti-Racism Secretariat. It was meant to be a longer-term project to provide the secretariat with information as to what faith communities are doing in the area of anti-racism — and to make recommendations for strategic involvement with the secretariat in some kind of partnership arrangement. But budget cuts have [scaled it down].

CC: *What was left after the cuts?*

Campayne: I've been focusing on just Christian bodies, getting a sense from minority (mostly black) clergy of how they feel in being part of their particular denomination. Part of my focus was in response to the Stephen Lewis report, which also focused on anti-black racism.

I've met with bureaucrats, community leaders, mainstream church leaders — United, Presbyterians, Anglicans, Roman Catholics — and I also met with Gerald Vandezande in his double capacity as a member of the CRC and an official in Citizens for Public Justice.

CC: *How close to completion are you?*

Campayne: I'm nearing the end now; I'm just going to make recommendations.

CC: *Do you have any idea what those will be?*

Campayne: I don't know whether I can make them public because I have a contract with the secretariat and it's for them.

CC: *Well then, were there any surprises to you?*

Campayne: What has come out of it is that there *is* an effort on the part of a number of these churches to begin to address racism. Many of them have got policy statements, but it's now going beyond the policy statements. And so I think there's a readiness on the part of some of these churches — now that's in theory!

I *have* been able to begin a whole series of meetings with the black clergy. We want not just research, but to see if there can be some action undertaken. There's a question, for example, of the black chaplaincy in the correctional institutions, to see how there could be greater accessibility [to inmates].

CC: *In the U.S. there's a disproportionately large number of black people in prisons. Is that also the case in Canada?*

Campayne: I can talk about Metro Toronto and Ontario. It's true there too. Then the services here are different too; it's much more bureacratic here. So we're looking to open things up.

A double standard

CC: *Do you feel that the black clergy you've been talking to represent the black community?*

Campayne: As soon as black people assume some prominence that question is asked. It doesn't seem to be asked of any other community. I'm not challenging *you*, but it *is* a question that concerns us. Why can't we just we have people talk about their situation?

I'm not representing any black group as such, but I am a black person who is concerned about the needs of my people and I want to help them as best I can.

CC: *Isn't that question asked when it comes to churches — "Do the leaders of the United Church, say, represent where most of the people in that church are at?"*

Campayne: But when I'm talking about the black clergy they are a disparate group. These are a group of clergy from a variety of denominations who have expressed their concern about this particular problem and want to address it. There are a variety of ways of addressing racism problems — there are moderates and extremists — and we should give them a place in this common struggle.

CC: *How endemic is racism in Canada?*

Campayne: Endemic. But I'll speak about Toronto; that's what I know best. I was having a conversation with someone recently — she is a racial minority but is not black, and is in social services. She senses racism is on the rise; it is much more overt. One feels that there is a backlash. She says there are some things that force her to begin to question her own identity. She has her neighbors asking her who she is now.

CC: *How do you mean?*

Campayne: People she's lived with. They've said to her: What does it mean for you to be a visible minority? You talk white but you act non-white. She says many of her clients are openly voicing concerns about the way they're being treated — she works with immigrants — and they're asking whether this has anything to do with the color of their skin. We've seen some signs of it during the past election campaign....

'Multiculturalism' superficial

CC: *What do you think is causing the backlash?*

Campayne: That usually happens when the economy is bad and you've got to find a scapegoat: the "foreigners."

CC: *A lot of visible minority people may have lived here all their lives. Are they perceived as foreigners?*

Campayne: They are. People blame the current state of the economy on opening up the doors to the newer immigrants who are non-white. Canada prides itself in not being racist; therefore, I think racism was masked. But the reality is coming through. Some whites feel they've got permission [to express racist views].

"Multiculturalism" has also played a part. That was one way in which people soothed themselves in terms of their relationship to the variety of cultures. But I personally found that it was confined to the externals. People have said to me, "Oh, I'm very comfortable with racial minorities; I have a lot of non-white friends — and I love their foods!" It's been that, and the song and the dance.

Non-whites say: "That's not what we're all about." We're demanding a greater participation in this society. And once you begin to make that demand, you are questioning the power structure — and beginning to confront what we're going to talk about at this conference.

CC: *What would you say to someone who says, "Maybe that backlash is because people have pushed too hard and it becomes counterproductive?"*

Campayne: It *has* become uncomfortable for white people, and people do feel that they *are* being pushed. I've been told that by white friends. I know it evokes all kinds of emotions. They feel threatened — and guilty — and don't want to face that. Their priveleged base is being shaken. This problem is deeply engrained historically. Particularly in our schools, you sense the superiority of the European view — the norm is white European.

CC: *How do you get whites to get past such fears and examine their thinking?*

Campayne: You have to bring them along; it's a process. In some ways there also has to be legislation which forces people to become part of a framework of anti-racism. But there's got to be a lot of public education in a variety of ways. Many attitudes stem from ignorance. There's got to be much more dialogue and informal meeting of peoples — building relationships.

CC: *What additional legislation would you like to see?*

Campayne: The major area is employment equity — people feel they are a part of a society when their gifts and talents are being used. There are efforts, too, in the social services to make them more culturally sensitive and more accessible; but I don't think that has been legislated as such.

In the education system there have been ministry prescriptions on anti-racism. There's a whole strategy that has to be developed. You see, people have got to be forced to challenge some of their assumptions, which thread into all the information they've got, their attitudes, policies, practices.

Re-examining what you believe

CC: *What about Christians? Presumably if they and their churches had taken the gospel seriously they would be challenging racial inequality. Are they?*

Campayne: The church has to re-examine its belief system. But you must remember that churches are made up of members of society. There's a long history whereby Christians and Christianity have been tied very much to the colonizers; they devised a whole ideology, and in fact, a whole theology, of justification of conquest. We've got to do a review, and return to the fundamentals of the gospel. It's really pretty simple; *so* simple we don't believe it.

We talk about all being made in the image of God. But a lot of our attitudes stem from the time when black people were brought here as economic property. [White Christians] couldn't justify the treatment of slaves if they were human beings so they dehumanized-them; and after while, the whites even denied the existence of the very souls of these people. And that was the whole basis of North American racism. As Montesque said, if the Europeans acknowledged the humanity of the slaves they would have to deny their Christianity.

Here, but not here

CC:*How long have you lived in Canada?*

Campayne: I have been in Canada for about 13 years but I can't say that I feel that I was *living* in Canada all that time; I was very deeply involved with, passionately connected, to my homeland [Guyana]. That happens to a lot of us who come here not by choice. There's a whole process you go through when you come to a country reluctantly — which also is challenged by the current, longstanding residents. "Why don't you leave your home country behind?" people ask. That's very difficult because that's what you are; that's part of your identity.

CC: *Do you think people are assuming immigrants should blend into Canadian society as soon as possible?*

Campayne: Yes; but I don't think assimilation is really happening here. I don't even think it's happening in the States, though people talk about the "melting pot." But that is what's being demanded here too, I think.

We've got work to do amongst ourselves, there's no denying that; we've got to "revalue" ourselves because we've been so devalued.

PHOTO: MARIAN VAN TIL

Hazel Campayne, Jean Laudat and Gerald Vandezande share a light moment during an interview with Marian Van Til.

How much is enough?

At this point Jean Laudat, who has been listening, interjects comments which seem to evoke painful thoughts.

Laudat: I have such concern for the [non-white] young people and what's going to happen to the next generation. I have a son who is in college. So many times he gets discouraged; he can't get a job.

I tell him, "Even though you can't get a job in Canada you can work any place else. You need to get that piece of paper [diploma]." And that is what keeps him going.

Campayne: But that piece of paper doesn't necessarily mean he'll get a job.

Laudat: Yes, that's true. He got his first job at Swiss Chalet because he and a friend, a white guy, went to interview there. They employed the white guy but not my son. But the white guy didn't want the job so he got my son into it. My son stayed three years in that job the white guy didn't want. He's applied for job after job. Finally he says, "What's the use?" And that's what other black kids are saying. That's just one part of the story for me. I'm trying to get him to stay in school, but there's a high dropout rate. That leaves other social problems.

White confession will help black healing

Campayne: A lot of it has to do with the fact that [Canada's] black people have not yet as a people been healed of the damage done to us. Part of that healing process comes from the acknowledgement from the whites in society of what was done to us.

There's a process which is taking place among our native people which I think is giving them a much higher profile in our society. They've been able to reclaim their spiritual roots and take a much stronger position (I'm not denying there are still a lot of problems there). But there's a new impetus; we have not been able to do that.

I don't like to make comparisons, but the difference between what happened to our native people and to black people is that native people remained on their [own continent], and therefore they had some kind of link to their land. Our uprooting has, as it were, thrown us off completely. We don't — I don't even know where my ancestors come from! It's a deep psychological and historical problem that hasn't yet begun to be addressed.

We've got work to do amongst ourselves, there's no denying that; we've got to "revalue" ourselves because we've been so devalued.

CC: *You're talking "we." When it comes down to you personally, how do you go about doing that?*

Campayne: I'm not sure. We each have to *learn* how to do that. But how can you revalue yourself when, as this lad [Laudat's son] is doing, he tries to get his academic qualifications and it's still not valued. The whole society has to be part of the process. And we can only do that when we understand what it's all about. It's a complex problem.

CC: *I read recently that there is a lot of covert rage among not only poor but middle-class blacks: they're educated, they've done everything they were supposed to do to get ahead and they still feel it's just not enough.*

Laudat: Yes, that's true. No matter what, you do feel that. As an example: I was working in a certain place as a volunteer for more than two years. I asked for a job when they had an opening. The lady I asked said, "No, there are too many people in our church who are not working." *I'm* Christian Reformed. I'm a member of that church! I am in there, but I am not considered; I am not one of them. So tell me, how do you ever fit in?

There are so many stories about racism that I can tell you that have happened to me and to my children. You know what hurts me the most? Where you feel or think you can be secure — the church — and they're the ones who hurt you the most.

Campayne: And the secular nature of society precludes the voice of the church being heard. The church is only tolerated.

Vandezande: That's true particularly of the last five years. Originally the church had major access but a lot of that's over.

Campayne: Work has to be done at the level of congregations....

CC: *In all of this is there anything that's not depressing, demoralizing?*

Campayne: I'm a believer. I know who's on my side.

Laudat: And where else can we go but to our God?

Campayne: I just find it challenging. For some reason I'm not depressed. We've got to find creative ways of addressing the problem. As Gerry said, there's still a large number of people clinging to old assumptions and you've got to work with that. You've got to challenge them to live their faith. Anti-racism conferences like this one and one I was at recently are helpful and give hope. You've got to grasp your opportunities; I'm not going to sit back and lament.

Feature

Martin, Malcolm and Christ

A report on the work of a black theologian

Nicholas Terpstra

Most white Christians find black civil rights leader Martin Luther King, Jr., an inspiring figure. Most find black power leader Malcolm X a threat. At first glance they represent opposites, yet theologian James H. Cone believes that both are crucial to the future of black theology in America.

Cone, a theologian at Union Seminary in New York, was in Regina recently to deliver the annual Luther Lecture at the University of Regina. Two of Cone's early books, *Black Theology and Black Power* (1969) and *A Black Theology of Liberation* (1970) were among the first works in the international movement of liberation theology. More recently, *Martin and Malcolm and America: A Dream or a Nightmare* (1991) explores the direction black liberation theology can take by following these two often misunderstood icons of recent black history.

Complex issues

The non-violent Baptist preacher "Martin" symbolizes the possibilities for loving all humanity. The more aggressive black Muslim "Malcolm" symbolizes the need for marginalized people to affirm their *own* humanity before loving others.

Each on his own is destructive; taking the two together is crucial, but still insufficient because they were caught in the limits of their times. Black women are now challenging male theologians to take seriously the oppressive sexism in the black Christian community. In this way, Cone argues, the liberationist drive demonstrates a continuing vitality and necessity.

Theology and racism

Cone believed that white theologians ignored the implications of the Bible's message of freedom from oppression. Early attempts to address that gap were widely criticized. Some whites found it a radical — and faddish — departure from the concerns of historical Christian theology. Some blacks found it too rooted in traditional Christian thought.

Liberation central

In response to these criticisms, Cone clarified his views on the method appropriate to liberation theology. Universal themes must be rooted in the particular experiences of an oppressed people. The Bible itself must be understood and interpreted through the lens of a people's oppression. God's desire to liberate people must be seen as the central message of the Bible and Christianity.

Cone offered this as a simple framework for all liberation theology, while arguing that liberation theology must not itself become a new "universal" theology. Insights into the truth must come out of the particular experiences of many oppressed peoples, and preserve the diversity of their experiences. Yet people cannot remain locked in their traditions. Cone insists, "it is indispensible for all theological language to reach out beyond the particularity from which it starts."

The Bible itself must be understood and interpreted through the lens of a people's oppression.

Identify with victims

White Christians have often been tempted to dismiss liberation theology as a type of holy sociology that offers a simplistic, sometimes Marxist analysis of the world's ills. Whites are the racist-imperialist-capitalist oppressors and all others their victims in a 20th-century morality play.

The subsequent drive to identify with the victim of oppression can lead to some odd conclusions. One of Cone's students at Union is a Native American who is seeking a new interpretation of the Exodus story.

Seeing it from the context of his people's loss of their land to 19th-century white settlers, he identifies with the Canaanites who were displaced when the nation of Israel conquered what it believed to be its promised land. Sympathy for the "oppressed" Canaanites is an example of contextualization *ad absurdum*. It trivializes the theme of God's judgment, which moves hand in hand with liberation.

It also overlooks an awkward historical reality: native tribes fought and displaced each other across the Western hemisphere. Blacks sold other blacks into slavery in Africa. A people's oppression often comes from *within* its own community, as the black women's challenge to male theologians demonstrates.

White capitalist societies certainly developed the resources to take exploitation to unprecedented degrees, but there was nothing uniquely white, European or Christian about the sin-twisted souls that led them to deny the humanity and rights of those whom they exploited.

Jesus not too narrow

Cone's merging of "Martin" and "Malcolm" allows liberation theology to deal more creatively with oppression that rises from inside and outside minority communities. Its double vision of separation and integration offers a means for that theology to go from critical analysis to constructive rebuilding of Christian communities. Their Christian character is non-negotiable, though they will not look like white suburban Christianity.

One questioner at the lecture asked if Christianity's emphasis on Jesus wasn't too narrow a framework for a liberationist faith which could incorporate insights from Hinduism, Buddhism and other world religions. Cone, amazed, replied, "Too narrow? Jesus was God! He *died*! You can't do much more than that!"

Nicholas Terpstra is associate professor of history at Luther College, University of Regina, Regina, Sask.

PHOTO: COURTESY NICHOLAS TERPSTRA

James H. Cone

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Meditation/Books

Friends of God

Wayne Brouwer

Juxtaposition

"The brother in humble circumstances ought to take pride in his high position. But the one who is rich should take pride in his low position...." (James 1:9-10).

Money is a power in our lives. It's a leech that wants to feed on our souls. It has to be disarmed or it will consume us. But how can we, who live in a "consumer" society, disarm wealth? Easier said than done!

Jaques Ellul has some suggestions that fall in line with the Apostle James' advice. He wrote a book called *Money & Power* several years ago, and said that there were three ways we could learn to defuse the power of money. First, in all issues of life we must choose the side with the human dimension rather than the economic. In other words, we have to refocus the glasses of our heart's eyes to see persons before profits.

Second, says Ellul, clearly *choose* not to love Money. Jesus, in Matthew 6 and Luke 16, called it a god on the order of God. And he said that somewhere along the line, each of us will have to decide where the values of our lives find their source.

A recent issue of *Saturday Night* magazine carries an interesting article about John Kenneth Gailbraith, the great Harvard economist who grew up on a hard-scrabble farm in Ontario. Besides offering biographical vignettes, the article also reiterates Gailbraith's major economic thesis: *Prosperity is generated by desire!* If you want to gun for economic greatness you have to feed the flames of greed.

Third, in Ellul's estimate, we have to *give money away*. Choosing the God of generous grace isn't enough; we have to destroy the power of that other god in our lives. An alcoholic has to give up the bottle in order to survive. And some who are smitten with the plague of greed may have to give up every bit of money and goods and take vows of poverty. Jesus seemed to think that was necessary for some of the folks he met, and it can hardly be otherwise today.

But all of us, in any case, need to give away much more money than we do right now. For two reasons: one is that this lingering recession has bred stinginess into our lives. Prosperity makes it easy to throw shekels and loonies this way and that. But in a time of recession, we all grow concerned. And that's precisely the point: what do we grow concerned about? We often grow most concerned about whether or not we'll have enough wealth and money to survive. The writer of Proverbs put it in a way similar to James. To paraphrase: *Lord, give me neither riches nor poverty. Riches will make me self-sufficient and poverty will make me obsessive!*

Learning the grace of generosity

The writer of Proverbs was right. Precisely when the going gets toughest, the only quality of life that we can bank on is the generosity of God. And that's the second reason to give money away: because the truest test of our spiritual character is found in the reflection of God's generosity that spills out of our souls. In the words of the old hymn:

When we have exhausted our store of endurance,/When our strength has failed ere the day is half done,/When we reach the end of our hoarded resources,/Our Father's full giving is only begun./His love has no limit, his grace has no measure,/His pow'r has no boundaries known unto men;/For out of his infinite riches in Jesus/He giveth and giveth and giveth again!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

Seeing through yourself lightly

***Getting Along: The ABCs of Human Relations**, by Donna Sinclair and Allan Hirsh. Winfield, B.C.: Wood Lake Books, 1993. ISBN 0-929032-80-2. Softcover, 112 pp., $9.95. Reviewed by Robert VanderVennen.*

Everyone likes a good cartoon. In this book half the pages have cartoons by Allan Hirsh; they picture human relations, often scenes at a therapist's office. The other pages have the well-crafted words of Donna Sinclair, arranged to show alphabetically the ideas that the cartoons depict.

There are cartoons and sentences that illuminate abandonment, burnout, communication, dreams, happiness, projection, soul, teenagers, the unconscious, and much more. The pictures are a hoot and the words open our understanding. The feel of it all is more playful than grim. The point of view is more or less that of Jung.

If you've had some experience with therapy, you'll love this book; and it makes a great gift.

A vision of transcendence in financial stewardship

***Firstfruits: Managing the Master's Money**, by Lillian V. Grissen. Orland Park, Ill.: Barnabas Foundation, available from CRC Publications, 1992. Softcover, 145 pp., plus appendices, $8.80; Leader's guide available. Reviewed by Robert VanderVennen.*

Reading this book on how to think in Christian ways about our financial responsibilities is an inspiration and delight! What the Bible says about how we view our resources and what we do with them—and the Bible says a great deal—is truly beautiful.

So I recommend this book to you because it doesn't lay burdens on God's people; it is very liberating. We all need to be reminded of what it means to be entrusted with resources, large or small, and some (such as our young people) need to hear God's perspective for the first time.

This book, which arises out of the stewardship ministry of the Barnabas Foundation, is set up in the form of seven group study sessions. Each has a biblical foundation, an exposition, a section on "Talking It Over" (often with case studies as concrete illustrations), a section called "Think, Pray and Do," a biblical meditation, and suggestions for a time of prayer.

The book also makes for good private reading and reflection. It is a useful resource for pastors who do not wish to neglect (as many do) preaching on the many Bible passages that deal with financial stewardship.

We need the message of this book because we tend to get caught up in our materialistic, consumer society. Do we ever hear the message "the earth is the Lord's" around discussions of NAFTA? Financial stewardship is indeed a "spiritual" matter because its roots are in our response to our Lord's claims that everything in the world belongs to him.

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The following new minimum wage rates take effect at the beginning of the first week of **January, 1994:**

	New Rate	Previous Rate
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Students under 18	6.25*	(5.90)
Liquor servers	5.80*	(5.50)
Hunting/fishing guides	67.00**	(63.50)
Hunting/fishing guides	33.50#	(31.75)

*hourly rate; **5 or more hour day; # less than 5 hours.

Maximum room and meal allowances in calculating the minimum wage, applicable to general workers at the beginning of **January, 1994** are:

Room – private (weekly)	31.00	(29.40)
– non-private (weekly)	15.50	(14.70)
Meals – (each)	2.50	(2.35)
– (weekly)	52.50	(49.35)
Room & meals (weekly)		
– with private room	83.50	(78.75)
– non-private lodging	68.00	(64.05)
Housing (weekly) for harvest workers only		
– serviced	97.15	(92.10)
– unserviced	71.70	(67.95)

For more information, contact your local Ministry of Labour office.

Ontario

Advice/Politics

Test the spirits of even *good* journalism

Peter and Marja are IN

Dear Readers:

Before you read the question and answer that follows, please know that we have only one more letter in our files. Many of you have let us know that you enjoy reading our column, but its lifeblood is your letters. So please write, whether you have a major problem, a minor concern, a trifling irritation or even a humorous observation.

Dear P & M:

In Paradise, God penalized Adam and Eve with work and pain because they sinned. In fact, he went one step further and exiled them from the garden before they could turn around, eat from the Tree of Life and become like him and never die. This suggests to me that God thought they could still become like him. So perhaps the real reason for being kicked out of the garden was not sin but his concern that they would eat from the Tree of Life.

Dear Exiled From Eden:

Two trees. Two destinies. Two roads. As complex as we make life, it all comes down to two options: the way that leads to life or the way that leads to death. As Jesus said, "Either you are for me or you're against me."

Your question deals with God's motivation for putting Adam and Eve out of the garden. At first we totally dismissed your theory that God would exile them just to prevent them from getting at the Tree of Life. We remembered that it was Satan who whispered this suggestion into Eve's ears as if God was really worried that Adam and Eve would become equal to him. This diabolical little twist of the truth made the Lord look fearful and self-concerned. We were prepared to simply point out that your theory was primarily based on something Satan said.

A closer reading of the Creation account, however, shows that God was indeed intent on keeping our first parents from the second tree. In fact, he acknowledged that they had become like him, knowing good and evil. To this the Lord added: "He must not be allowed to reach out his hand and take also from the Tree of Life and eat, and live forever." Then he banished Adam and Eve from the Garden and sword-wielding cherubim guards the way back to the Tree of Life. So you're correct, in a sense — God made sure that fallen humanity would not live forever. And when you think about it, the prospect of sinful people with the knowledge of good and evil living forever is frightening! Even for God, perhaps.

Nevertheless, the primary reason for banishing Adam and Eve from the Garden was still punishment for sin. The exile was God's judgment on humankind's disobedience.

But, when all things are said and done, blocking the way back to the Tree of Life is something which demonstrates not a fear on God's part, but his mercy. We believe that this was God's way of keeping evil from being immortalized. It also allowed him to send someone into the world who was worthy of immortality, a sinless human being who could eat of the Tree of Life and live forever. We don't have to spell it out and tell you who that was and is. How thrilling it is to realize that because of this "second Adam" the way to the Tree of Life is accessible to all and will bring healing to all the nations (Rev. 22:2).

One last comment on your first sentence. *Pain* was a penalty for sin but *work* was not. Work, in and of itself, is a blessing. Before the Fall Adam and Eve were given plenty to do and they were also invited to make love often and have lots of children. Only the *pain* in childbearing and all other labor is a result of the curse. God intended pregnancy and work to be common and happy experiences in Paradise.

Write to: P & M
c/o Christian Courier
4-261 Martindale Road
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Lidkea, Tom Zeyl, Marian Van Til and Bert Witvoet.

David T. Koyzis

Across the Globe

occasion I have found myself frustrated at some of the things I have read there, especially (but not wholly) in its editorial pages. The name "Economist" is, in fact, quite accurate, indicating not that it deals only with economic and business matters (which it does not), but that it tends to take a narrowly economistic approach to life.

'Pernicious' home ownership

Late last year, for example, the magazine published an editorial arguing that "the British obsession" with home ownership is "pernicious" because it keeps unemployed workers from moving easily to find new jobs. The country would be better off, it argued, if people were content to rent. This would facilitate labor mobility, dampen inflation and help to even out the boom-and-bust cycles.

From a narrowly economic perspective this may be true (though I strongly suspect that many professional economists would dispute this on economic grounds). But, as Scripture tells us, "Man does not live on bread alone" (Deut. 8:3, NIV). We human beings need stable, rooted communities and a sense of place in order to live fully human lives as imagebearers of God. What is lacking from the editors is an understanding that "life is more than food, and the body more than clothes" (Luke 12:23). From a biblical perspective, an economic system that makes people wealthy but gives them little, if any, stake in their own communities is certainly not a good one.

A rose by any other name?

The Economist represents a rather pure version of the old British "whig" or classical liberal tradition, which favors competition in an unfettered marketplace and a small, non-interventionist government. The United States was founded on this ideology, which Americans mistakenly call "conservative."

In neither Britain or Canada has this whig brand of liberalism been as completely accepted as in the U.S. Here, as well as in Britain, we have historically boasted a conservative movement deeply attentive to the maintenance of tradition and stable communities as settings conducive to the growth of human virtue. The toryism of the late George Grant, Canada's best-known philosopher and a devout Christian, is quite different in its priorities from the "whig" conservatism (read: liberalism) of American publisher William F. Buckley. During the 1980s, under Mulroney's leadership, the Progressive Conservative Party (of blessed memory) moved decisively away from the former and towards the latter.

The editors of *The Economist* undoubtedly see themselves in the vanguard of a movement towards global economic integration after the death of communism. But in trumpeting this goal they run the risk of falling into a kind of idolatry which subjects other norms for human activity to the international marketplace. I will continue to read this periodical because it performs its journalistic role superbly. But, as when reading any publication, it is always advisable to keep one's faculties for spiritual discernment well sharpened.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont. His considerable economic expertise extends about as far as balancing his own chequebook.

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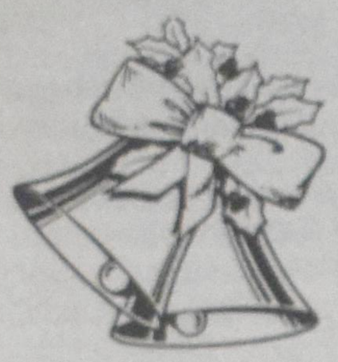

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Children's Books

Choosing 'good' books

More for the Swallows

One of the traditions in our family is giving books — on birthdays, at Christmastime, and any other time I can find an excuse to buy books. It is never a problem for me to find books I like to buy. There are few more rewarding times for families than when giving or receiving books as gifts. In our column this week we are making suggestions for some Christmas giving choices. And if simplicity in Christmas giving is your style this year, Melinda has a suggestion for you.

Look for Christian values, not Christian authors

Steve Paas

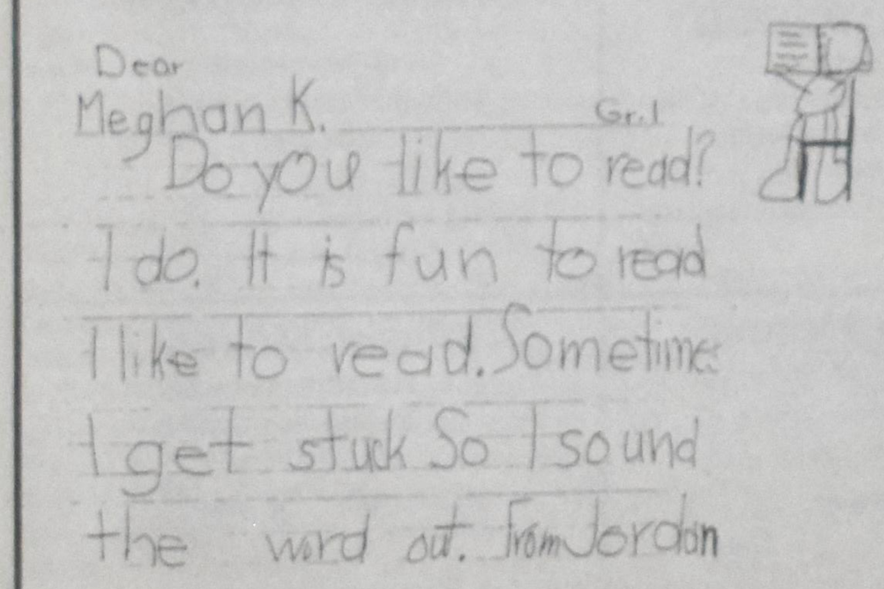
Do we ask, "Is this a Christian book?" when selecting books to buy? I don't think this kind of question is very helpful. After all, it is people who are Christian, not books. Books should be seen as other people's responses to the world and children can begin to evaluate these responses in the context of a Biblical faith.

Unfortunately, most Christian bookstores have many formula books for children, where happy endings involve commitments to Jesus by all family members. These types of books, although called Christian represent good literature no more than the Sweet Valley High series.

Third alternative

I think there is a third alternative that does not comprise the values of a Christian family and yet will provide excellent literary experiences for your children. This alternative involves choosing books by authors whose values are Christian, or who write out to nurture the growth and imagination of children.

For readers aged eight to 14:
Monica Hughes — a Canadian science fiction writer.
Jean Little — one of Canada's foremost writers for children.
Madelaine L'Engle — read an excellent defence of her books in the November issue of *Christian Educators' Journal.*
Katherine Paterson — perhaps one of the most successful writers whose perspective and values are Christian.
Barbara Smucker — her Mennonite background is often integrated into her novels.
Elizabeth Speare — another writer whose values are distinctively Christian.


Dear
Meghan K. Gr.1
Do you like to read?
I do. It is fun to read
I like to read. Sometime
I get stuck So I sound
the word out. From Jordan

Jordan Dykstra is now a grade two student at Trinity Christian School.

A gift to be remembered

Melinda Paas

I don't go to the library any more because Mills Library at McMaster is a hungry building that gobbles me up. It's five or six stories of stacked books that smell slightly stale, each with uniform binding.

For Christmas, I wish that I could find my old library back again. I remember spending hours at the Burlington Public Library with books that demanded nothing more than my imagination.

And this ticket is the gift I suggest you give your children this Christmas.

PHOTO: JOANNE PAAS

Grade one students at Trinity Christian School in Burlington, Ont. are all ears as Andy Straatsma reads them a story.

For:.....

.....

Two-way ticket to The Public Library
Good for ...visits to read all you wish

Take out as many books as you can carry.

From:.....

.....

Picture book memories

Joanne Paas

The best teacher I ever had was Mrs. Young, my grade 9 English teacher.

Although I am sure that she taught us parts of speech and paragraph structure, the only thing I remember is the way she used to sit on her desk and read to us at the beginning of each class.

Now that I am a teacher, I make sure that there are several times during the day when we stop to soak up a story. Something happens when we gather at the story chair. There is an anticipatory air, a coming together with the expectation to savor something. In some ways it is like sharing a favorite food with friends.

Parents and teachers alike have full schedules of daily plans and commitments. Both need to ask — what will children remember when the day is done? Was there an invitation to draw inspiration from a carefully chosen book? Reading is a privilege that should not be denied.

Make sure you have good, rich literature to share so that when your children ask for a story reading does not become a dull routine.

Pleasure should be yours

The pleasure should be as much yours as theirs. Remember: children's books were written by adults. If the story is beneath you, it is beneath your child.

For that reason it is better to spend money on quality books than on quantities of cheap imitations of literature. The movie spin offs, the TV tie-ins, the commercial gimmicks are all books with the purpose to make money. It's far better to spend $20 on one enduring story than on five tales of Barney the Dinosaur.

The books your children will remember are the classics, the vivid imaginative stories that tell the truth about childhood, no matter how fantastic. And classics are being written today, too.

Here are a few authors whose picture books I recommend:

Norman Bridwell	James Marshall	Ezra Jack Keats
Tomie De Paola	Peter Speir	Arnold Lobel
Russell Hoban	John Burningham	Mercer Mayer
Jean Little	Eric Carle	Rosemary Wells

Joanne and Steve Paas are teachers at Trinity Christian Schol in Burlington, Ont.

Classifieds

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Note: All rates shown above are GST inclusive

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a) *Christian Courier* reserves the right to print classifieds using our usual format.,

b) A sheet with information about an obituary sent by funeral homes is *not* acceptable since it leads to errors and confusion.

c) Photographs sent by fax *are not* acceptable. If you wish a photo included, send us the original.

d) *Christian Courier* will not be responsible for any errors due to handwritten or phoned-in advertisements.

e) The rate shown above for classifieds covers any length up to six column inches. *Christian Courier* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST incl.).

NEWLYWEDS & NEW PARENTS

We offer a one-year subscription for only $20.00 (GST incl.) to the couples whose wedding is announced in the *Christian Courier* and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose $20.00 and the couple's correct address.

Christian Courier
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone: (905) 682-8311
Fax: (905) 682-8313

Christmas Greetings

VANMARRUM:
We wish to all our family and friends that you may enjoy the experience of peace and comfort that we have in this holiday season in which we may celebrate our Savior's birth.
Peter and Dora VanMarrum, 16 Garden Drive, Smithville, ON L0R 2A0

Anniversaries

Amerongen Sarnia
1943 December 16 1993
Great is Your faithfulness!
Morning by morning new mercies we see.
All we have needed, Your hand hath provided,
Great is Your faithfulness,
Lord, unto us.
With thankfulness to God we celebrate the 50th wedding anniversary of our parents and grandparents,
JOHN and JACOBA VEENENDAAL (SCHOUTEN)
Mom and Dad, may both of you and your marriage continue to be a blessing to us and the greater Christian community.
Joanne & Wally Stemberger
Nadia J.
Mary-Ann & Jeff Morrell
Jeffrie J.P.
Robert E.J.
Home address: 1270 Pontiac Crt., Suite 1006, Sarnia, ON N7S 4Y8

Anniversaries

Congratulations to John and Jacoba (Schouten) Veenendaal on the occasion of their 50th wedding anniversary!

Anniversaries

Births

BONVANIE:
With praise to our God, Gerard and Soraya Bonvanie, announce the birth of
BRENT FREDERICK BONVANIE
on Oct. 30, 1993.
Proud first time grandpa and grandma are Fred and Pat Jonker.
Proud 12th time oma is Janny Bonvanie.

Obituaries

"You have made my days a mere handbreadth; the span of my years is nothing before you. Each man's life is but a breath" (Ps. 39:5).
The Lord took unto Himself on Friday, Nov. 12, 1993, (through a tragic accident) our beloved husband, father, son and brother
DAVID ADRIAN DENBOK
in his 32nd year.
Dave is sadly missed and always lovingly remembered by:
Wife Julie and children Caleb and Adriane.
Parents Gerard and Joanne Denbok
Brother John and Danette and family
Brother Ken and Lori
Sister Christine and Jeff Beck and family
Grandparents Adriaan and Kathleen Walraven
Many aunts, uncles and cousins.
The funeral service was held Nov. 16, 1993, in the Chr. Ref. Church in Collingwood, Ont. Rev. Ken Gehrels officiated.
Correspondence address: R.R. #1, Collingwood, ON L9Y 3Y9

Obituaries

"The Lord gave and the Lord has taken away. May the name of the Lord be praised" (Job 1:21).
On Nov. 19, 1993, it behooved the Lord to take unto Himself our dearly loved daughter, sister, sister-in-law and aunt,
ANTOINETTE MARIE BOER
at the age of 18 years.
She is survived by her loving parents Jake and Kathy Boer.
Brothers:
Jack & Joyce
Rick
David & Carolin
Glen
Sisters:
Theresa & Gary
April
Nephews and nieces:
Jacob, Craig, David, Adrian, Kyle, Kathryn, Katrina, Jennifer;
Grandmother Theresa Vis, as well as aunts, uncles and cousins, here, Manitoba, Alberta, Vermont and Holland.
Predeceased by nephew Aaron, grandfather Dirk Vis, aunt Theresa, grandparents Jacob and Tryntje Boer.
Toni was a member of the Hope Chr. Ref. Church and a student of Hammerskjold High School and a player on the Steelers Baseball Team.
Funeral services were held on Tuesday, Nov. 23, 1993, at 1:30 p.m., in Hope Chr. Ref. Church, with Rev. Gerrit Haagsma officiating.
Correspondence address: R.R. #1, South Gillies, ON P0T 2V0

Look for our Calendar of Events on page 19...

Obituaries

"And we know that all things work together for good to them that love God" (Rom. 8:28).
On Nov. 19, 1993, the Lord suddenly took unto Himself at the age of 18 years,
ANTOINETTE BOER "TONI"
beloved daughter of Jake and Kathy Boer.
She is lovingly remembered by Beppe and her many aunts, uncles and cousins.
It is our prayer that our heavenly Father may comfort them only as He can.
Theresa Vis (Beppe)
Allan & Joan Vis
Teeny & John Tempelman
Amy & Barry Garton
Audrey & Okko Jonker — Taber, Alta.
Jim & Linda Vis
Alice & Gary Ogilvie
Andy & Alice Vis — Redcliff, Alta.
Anne & Wayne Caruso
Audrey & Joe Kompon
Steve & Bonnie Vis
Rick & Joyce Vis
Janet & Mike Bewski
and families.
Correspondence address: 939 Broadmore Avenue, Thunder Bay, ON P7E 2Y4

Church News

Christian Reformed Church

Address change
Rev. Gerrit and Iefke Heersink, 105 Benmor Tower, 650 Parkhill Rd.W., Peterborough, ON K9J N6N; effective Dec. 1, 1993.

Obituaries

GRACE DE GRAAF (nee POL)
Mrs. Grace de Graaf of Kelowna, B.C., beloved wife, mother, grandmother, went to be with her Lord, Oct. 11, 1993, at the age of 83. She had suffered with rheumatoid-arthritis for over 25 years.
There was triumph in her voice now as in her youth, when she proclaimed her faith while celebrating the Lord's Supper; Psalm 89 was testimony to her faith:

Hoe zalig is het volk, dat naar uw klanken hoort,
zij wand'len Heer, in 't licht van 't godd'lijk aanschijn voort
zij zullen in uw naam zich al den dag verblijden!
Uw goedheid straalt hun toe, uw macht schraagt hen in 't lijden,
uw onbezweken trouw zal nooit hun val gedogen,
maar uw gerechtigheid hen naar uw woord verhogen.
Gij toch, gij zijt hun roem, de kracht van hunne kracht,
Uw vrije gunst alleen wordt d'ere toegebracht!
Wij steken 't hoofd omhoog en zullen d'eerkroon dragen
door u, door u alleen, om 't eeuwig welbehagen,
want God is on ten schild in 't strijdperk van dit leven
en onze Koning is van Israels God gegeven.

She is survived by her caring and loving husband Gerry de Graaf, her son John, his wife Barbara, two grandchildren Paul and Carole (Edmonton), and her son Jim, his wife Laurel and three grandchildren, Julie, Marc and Justin (Grand Rapids, Mich.).
Correspondence address: Gerry de Graaf, 620 Rex Road, Kelowna, BC V1X 4C7

Teachers

RED DEER, Alta.: The **Red Deer Chr. School** is in need of a **music/drama teacher** (60%), beginning in February 1994. This position includes classes from K-6, using Kodaly/Orff methodology, Junior High band, conducting a Grade 4-6 choir and teaching Junior High drama. Although this is a maternity leave position, it is possible that it will become a permanent position for 1994/95. Applicants should be strong Christians with strengths in music and relating to all levels of students and be certifiable in the province of Alberta. Please send inquiries and applications to:

Red Deer Chr. School
14 McVicar St.
Red Deer, AB T4N 0M1
Att.: Mr. R. Duggan
Phone: (403) 346-5795

Classifieds

Obituaries

Broek op Langedijk Edmonton
Holland Alta.
Oct. 21, 1939 - Nov. 12, 1993

"Even though I walk through the valley of the shadow of death, I fear no evil; for Thou art with me; Thy rod and Thy staff, they comfort me" (Ps. 23:4).

On Friday, Nov. 12, 1993, the Lord took unto himself, our dear husband, father and friend,

HARRY (ARIE) DEBREE

at the age of 54 years.

He will be lovingly remembered by his wife Edith.
His children:
Kathryn
Sherryl
Kevin & Marian
Jason (Kim)
All of Edmonton, Alta.
Also survived by six sisters and two brothers and mother-in-law Clara Stiksma.
Predeceased by his mother, Sytje (1993), his father, Arie (1968) and his brother, Jan Dirk (1944).
The funeral service was held, Tuesday, Nov. 16, 1993, at Trinity Chr. Ref. Church, Edmonton, Alta., with Rev. A. Groen and Rev. M. Pool officiating.
Correspondence address: 13511-59th St., Edmonton, AB T5A 0S1

Ruinen Samia
Aug. 26, 1903 - Nov. 14, 1993

The Lord in his love and mercy took to Himself our much-loved mother, grandmother, and great-grandmother,

TRIJNTJE DE HAAN (NYWENING)

Predeceased by her husband Egbert de Haan in 1955.
"Blessed are the dead who die in the Lord" (Rev. 14:13).
Loving mother of:
Henk & Marianne de Haan — Strathroy
Jennie & Bert Wagenaar — Samia
John & Ann de Haan — Strathroy
Herman & Theresa de Haan — Samia
Alice & Andrew Vroom — Peterborough
Arend & Mary de Haan — Wyoming
and 22 grandchildren and 23 great-grandchildren.
Survived by one brother, Albert Nywening in Holland and predeceased by three brothers and one sister.
Funeral service was held on Tuesday, Nov. 16, 1993, at Redeemer Chr. Ref. Church in Sarnia, with Rev. N. de Koning officiating.
Correspondence address: Mr. and Mrs. B. Wagenaar, 231 Brigden Side Rd. R.R. #2, Sarnia, ON N7T 7H3

Job Opportunities

Toronto District Christian High School
Woodbridge, Ontario
invites applications for the position of

PRINCIPAL

to assume responsibilities starting in the **1994/95** school year.

TDCH is a school of 300 students, Grades 9 through OAC. If you are an experienced administrator and interested in leading a dedicated staff in a supportive Christian community, we invite your inquiry before **December 15, 1993.** A minimum of five years administrative experience is desirable. Contact:

Mr. Albert Romkema
Chairman - Search Committee
c/o Toronto District Christian High
377 Woodbridge Ave.
Woodbridge, ON L4L 2S8
Tel.: (905) 851-1772

Job Opportunities

KINGSTON CHRISTIAN SCHOOL
invites applications for the position of

PRINCIPAL

to assume responsibilities for the 1994/95 school year. KCS is an 160 student, interdenominational school, JK - 8, located in a pleasant city, on the shores of Lake Ontario. If you are a team leader, enjoy diversity in Christian Community, and strive for educational excellence, we would like to hear from you. The position includes some teaching.

Please send your application to:
Mr. Dan Wyngaarden
Chairman - Board of Directors
c/o Kingston Christian School
1212 Woodbine Road
Kingston, ON K7L 4V2
Tel. (613) 384-2771 (hm) Fax (613) 542-0645

Job Opportunities

PRINCIPAL
Clinton and District Christian School
Clinton, Ont.

We are presently looking for a qualified **principal** to assist us in providing Christ-centred education to our students. This is a 70 per cent administrative position and 30 per cent teaching. At the present time we have an enrolment of 222 students and a staff of 11 teachers. Send your resume to:

Mr. Gordon Kaastra
Box 545
Clinton, ON N7A 3X8

Applications must be received by January 10, 1994.

Job Opportunities

SEEKING A PASTOR

The **Chr. Ref. Church, Alliston**, Ont., a 40 year old church of 77 families, is currently seeking an experienced pastor to lead us in our Christian walk of life. Our priorities are Biblical preaching, outreach, and an interest in youth. Alliston is a growing community situated in south-central Ontario, approximately 45 minutes north of Toronto. Inquiries and/or resumes may be forwarded to: **the Search Committee, c/o Mr. Aris DeBruin, R.R. #2, Beeton, ON L0G 1A0, Phone (705) 435-5317, Fax (705) 435-3351**

Teachers

DUNNVILLE, Ont.: Dunnville Chr. School invites applicants for a **temporary 60% position** in the **intermediate grades** from April 1 to June 30, 1994. Candidates will require some French qualifications and teaching experience in Grades 6-8. Applicants are asked to forward inquiries and resumes to:

Richard Van Egmond, Principal
Dunnville Chr. School
R.R. #1
Dunnville, ON
N1A 2W1
(905) 774-5142

Teachers

AYLMER, Ont.: The board of **Immanuel Chr. School** is inviting applications for a **full-time administrative/teaching position** (60%-40%), beginning August 1994. Administrative experience is required. Please send application and resume to:

John KrienseLokker, chairman
Immanuel Chr. School
75 Caverly Road
Aylmer, ON
N5H 2P6

Job Opportunities

FACULTY OPENINGS
CALVIN COLLEGE

The college is seeking applications for possible openings beginning **September 1994** in the following departments:

Biology	**Mathematics**
Communication and Theatre	**Nursing**
Developmental Mathematics	**Philosophy**
Economics/Business	**Religion and Theology**
English	**Spanish**

Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Applications from North American minorities in any discipline are strongly encouraged. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:

Calvin College
3201 Burton Street SE
Grand Rapids, MI 49546 USA
Calvin College is an equal opportunity employer.

Classifieds

Miscellaneous	Miscellaneous	Miscellaneous	Real Estate	Real Estate

CLASSIS CHATHAM ATTENTION STUDENTS

Any student from Classis Chatham who has applied to Calvin Seminary or its S.P.M.C. program for the purpose of full-time ministry in the Chr. Ref. Church and who is in need of financial assistance for the coming academic year is asked to request application forms from **the secretary: Rev. Wieger DeJong, Box 190, West St., Straffordville, ON N0J 1Y0**. The **completed** application form must be in the secretary's hands not later than **February 16, 1994, or the application will not be processed**. Also, **first time applicants** should reserve the evening of **March 2, 1994**, for an interview with the Student Fund Committee.

Hollands of Engels
HOMELIFE Benchmark
Andy Driesen
200-32500 South Fraser Way, Abbotsford, BC V2T 4W1
Bus: (604) 853-7144 Fax: (604) 853-1839
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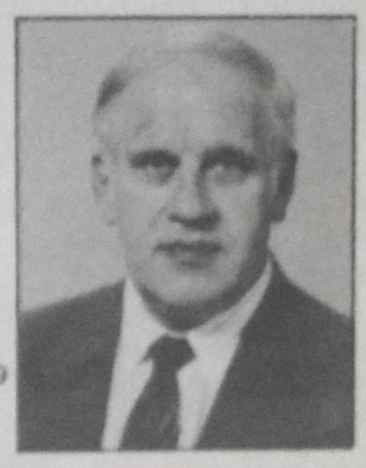

BETHESDA CHRISTIAN ASSOCIATION
Advance Notice

REGISTERED NURSES & DIRECT-CARE WORKERS
— Kelowna —

Experienced and knowledgeable individuals are invited to apply to work in one or two homes in providing 24-hour support to four mentally and physically challenged adults who have high medical concerns. **Full-time, part-time and casual positions are available for five Registered Nurses and 20 Direct-Care Workers.** Two of the R.N. positions are designated for Supervisor and Assistant Supervisor to provide leadership to both homes.

Start date is estimated for August 1994 (pending completion of new home construction) with selected interviews to take place in April/May 1994. Competitivie wages and benefits are available.

Please indicate the position you desire and forward your resume to:

Bethesda Kelowna Project
201, 31667 South Fraser Way
Clearbrook (Abbotsford), BC
V2T 1T9
Phone: (604) 850-6604 Fax: (604) 850-7242

Events	Events

Celebration honoring Dr. and Mrs. Kooistra

The Christian Reformed Church in Waterloo, Ont., will celebrate with Dr. Remkes and Mrs. Jeanette Kooistra the Kooistras' **50 years in the ministry** as well as their **50th wedding anniversary** on Sunday, Dec. 19, 1993, at 10 a.m.
Dr. Kooistra will lead the service. Friends and former members are welcome! For details call clerk **Jeff Klingenberg, (519) 746-6752 or Grace Van Reenen, (519) 743-6497.**

ATTENTION! ATTENTION! ATTENTION!
When you fax your display or classified ads to us (particulary obituaries), please type them and check spelling BEFORE you transmit the text.
Thank you.
ATTENTION! ATTENTION! ATTENTION!

Job Opportunities

Look for Peter and Marja on page 14....

Use the classifieds and save money

BETHESDA CHRISTIAN ASSOCIATION
REGIONAL DIRECTOR
— Okanagan —

With its extension of ministry to disabled people and their families in the Okanagan, Bethesda is seeking a motivated individual to develop and to manage support programs including two homes slated for opening in the fall of 1994.

The successful applicant will be self-directed and will be involved with family visitations, quality services control, proposal development, networking with church members and professionals, public relations, personnel matters and fiscal control.

The middle-management person will have extensive experience in working with mentally disabled people and will have a minimum B.A. Degree in an applicable discipline.

Salary and benefits are negotiable with start date as soon as possible. This position will remain open until a suitable candidate is found. Related information will be sent to selected applicants. Please send your resume to:

Bert Altena, Executive Director
201, 31667 South Fraser Way
Clearbrook (Abbotsford), BC
V2T 1T9
Phone: (604) 850-6604 Fax: (604) 850-7242

Calendar

Dec. 12 "Nederlandse Kerstzangdienst," assisted by the church choir, 7:30 p.m., Emmanuel Reformed Church (170 Clarke St. N.), **Woodstock**, Ont. Refreshments.

Dec. 12 Annual candlelight carol service, 7:30 p.m., Central Presb. Church, 165 Charlton Ave. W., **Hamilton**, Ont. Paul Grimwood conducts the choir and soloists of the church assisted by the brass players of the Hamilton Philharmonic Orchestra. Freewill offering.

Dec. 15-22 Christmas concerts by the Ontario Chr. Music Assembly, directer by Leendert Kooij, with Andre Knevel at the organ. **Dec. 15:** 8 p.m., Rehoboth CRC, **Bowmanville**, Ont.; **Dec. 18:** 8 p.m., Willowdale United Church (Kenneth Ave.), **Willowdale**, Ont.; **Dec. 22:** 8 p.m., Melrose United Church (86 Homewood Ave.), **Hamilton**, Ont. For tickets call (416) 636-9779.

Dec. 17 Annual candlelight service with the "Adoramus-Maranatha Choir," 8 p.m., Mount Hamilton CRC, **Hamilton**, Ont.

Dec. 18 Handel's "Messiah," presented by the Georgetown Choral Society, 8 p.m., Redeemer College, **Ancaster**, Ont. Proceeds for the college.

Dec. 19 Annual candlelight service with the "Adoramus-Maranatha Choir," 7:30 p.m., Maranatha CRC, **York**, Ont.

Dec. 19 Christmas concert by the St. Catharines Male Chorus "Collegium Musicum," 1:30 p.m., St. Andrew's Presbyterian Church, 10th St., **Hanover**, Ont.

Dec. 23 Christmas concert by the Christian choir "New Life" and the Garden City Men's Chorus, 7:30 p.m., Maranatha CRC, St. Catharines, Ont. Come and celebrate with us!

Dec. 27 Annual John Knox Chr. School hockey tournament, 7:30 a.m., at Double Rink Arenas (Jane St., just south of Hwy. 7), **Woodbridge**, Ont. Info.: Gary Maas, (905) 455-1886.

Jan. 8 "Breakfast of Champions," an in-depth, faith-stirring, practical Bible teaching experience conducted by Gerrit Verstraete. From 9 a.m.-3 p.m., Streetsville Physiotherapy, 190 Queen St. S., **Mississauga**, Ont. To register ($15), call (905) 567-8373 or 826-7404.

News

Council keeps distance from mainline churches

Irene Bom

ST. CATHARINES, Ont. — The Council of Christian Reformed Churches in Canada decided to keep its arms length distance from the only national body of mostly mainline denominations.

After prolonged discussion, delegates to this month's biennial council meeting voted 19 to 14 against the recommendation of the interchurch relations committee to join the Canadian Council of Churches (CCC), subject to ratification by council in 1995.

The CCC currently lists 18 denominations as full members, including the United, Anglican, Presbyterian and Lutheran churches. It lobbies the government on social and religious issues and promotes working relationships among its member denominations.

The rather close vote showed the different faces of the CRC in Canada, which has been an observer at CCC meetings in past years. Votes tended to divide along east/west lines.

"I have more of a gut-level appreciation for working with evangelicals than I have working with mainline churches," said Classis B.C. Northwest pastor delegate Bill Tuininga, who voted not to join. He also worried that joining the CCC would undermine the CRC voice in the Evangelical Fellowship of Canada, a body of more conservative churches. (The next day a recommendation to sponsor a four-week adult education series on Creation prepared by the EFC for $2000 passed with no questions regarding content and only a brief discussion of cost.)

But Classis Toronto delegate and council clerk Robert VanderVennen warned against a too-easy link with evangelical churches.

"We don't fit anybody, neither the EFC or the CCC," he asserted, noting that a recent book by John Stackhouse on evangelicals does not even mention the CRC.

"We're the odd balls, so we should be involved on both sides," said VanderVennen.

Classis Quinte pastor delegate Jake Binnema stated that membership in both camps would provide a "balanced ecumenicity."

"The EFC is good on moral issues, and the CCC on social justice issues. We have to be kept from sliding into fundamentalism," he said.

Classis Hamilton pastor delegate Albert Dreise noted that "even those who are against working together at the local level join ministerial associations.

But Classis Minnesota North (Manitoba) pastor delegate Evert Busink questioned how useful involvement would be on a council level and worried that the CRC would end up losing its identity. "Joining the CCC is more than just working together on a project," he said.

"It's naive to think that we can change the United Church's position on homosexuality," Busink added.

Council's executive secretary Arie Van Eek responded that the CCC does not make doctrinal statements.

Classis Chatham pastor delegate Neil De Koning stessed that membership in the CCC was not a move toward ecclesiastical fellowship and pointed out that the Salvation Army is a CCC member that has retained its integrity.

Classis Alberta North pastor delegate Philip Stel expressed a common fear when he questioned how well a positive vote would play among congregation members back home.

"More and more people feel alienated from the church. What will be the response to this step?" he asked.

After the vote one delegate called the negative outcome "surprising considering that all the big wigs supported it."

Regina native ministry director Bert Adema debates the status of carrot sticks during breaktime with Margaret Pypker (classis Quinte) and Gerry Bosma (treasurer, native ministry committee).

Council 1993 executive strikes a pose before getting down to work. From l. is vice-chair Bert Slofstra (pastor, classis B.C. Southeast), chair Peter Nicolai (pastor, classis Alberta South) and clerk Robert VanderVennen (elder, classis Toronto).

PHOTOS: BERT WITVOET

Members of host church Jubilee CRC in St.Catharines, Ont., dressed up to serve delegates food and song one evening.

News Digest

Edited by Irene Bom

This lamp sees things

SPRING VALLEY, N.Y. — A new gadget lets parents leave town for a weekend with less worry.

Parents who want to keep tabs on what their babysitters are doing when they are out can now rent Babywatch by Total Recall of Spring Valley, N.Y.

The video recorder, which rents for $199 U.S. for three days, is designed to look like the pedestal of a lamp or vase. It can capture five hours worth of images, reports *The New York Times Magazine*.

Long-time marrieds remember together

BOSTON, Mass. — Individual memory may go downhill with age, but married couples who have been together for a long time — say, 40 years — can work so well at memory tasks that, collectively, their memory is as good as that of far younger people. Thus reports the *Boston Sunday Globe*.

Muslim prayer mats not welcome here

ROME (CNS) — Italian Muslims may not use Catholic steeples to send out the wailing call to daily prayers, usually done from the turret of a mosque.

Italy's bishops have barred loaning Catholic buildings used for worship or parish activities to Muslims for prayer services. This policy is needed "to avoid useless misunderstandings and dangerous confusions" regarding interreligious co-operations, they said.

The bishops encouraged interreligious dialogue but reiterated that it must be done within the framework of church rules which discourage any sign that this means a blending of different religions.